L: Lattimer T-2 (1920-4; 1934-8) 1938 AV7 Burusho AV7

262 care in rationing the year's supply (rationing begins the moment the first barley crop is harvested), scarcely a household we knew but was out of flour and out of potatoes weeks before the first barley was ripe, and was living solely on turnip tops, greens and edible weeds. 'Starvation Springtime' in Hunza evokes no poet's raptures, only a wailing of hungry babies who, as their mothers apologetically explain 'are too small to understand', and a tightening of the belt by those who do; but never a complaint. How these hardy people exist and work and smile—and keep on smiling—on a diet which no Minister of Health would consider even 50 per cent. adequate in quantity or 10 per cent. adequate in proteins, is a mystery, and must represent a miracle of natural selection over centuries. There are no sick or ailing in Hunza; men, women and children are wiry, tough and fit, and a fair proportion live to a ripe and honoured age, busy to the last about such tasks as suit their waning strength and valued for their experienced counsel, for no devilish inventions—cinemas, wireless or machines—have created a gulf between the generations.

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Harvesting processes are extremely simple. When barley or wheat is ripe, the adults of the family turn out and pull up the shallow-rooted crop by hand, laying the swathes in neat rows to dry. Even when a sickle is used, it is used to pull with, not to cut. As soon as a suitable field is bare, it is flooded, and a circular (more rarely a rectangular) space is enclosed by a small mud wall four or five inches high. When the ground is soft but no longer wet, the whole family, down to the tiniest toddler, forms in line and marks time systematically over the surface to level it. After three floodings and tramplings the new threshing floor is as smooth and even as a hard tennis court. Two neighbouring houses sometimes share a threshing floor which becomes the focus of family activity till the last sheaf is gathered in. The cut crops are stacked conveniently near, and a small quantity of corn is spread on the centre of the floor. Then while Grandfather with his beautifully graceful five-pronged fork throws in more grain from time to time, the team of five cows, loosely lashed together by their muzzles, is driven round by man, woman, boy or girl in turns until the threshing is complete (PLATE III). The person in attendance on the trampling beasts has a switch in the right hand and in the left a wooden bowl as 'dung-dish' in which all excreta of either type are conscientiously collected, not only because the Hunza folk cannot afford to waste an ounce of manure but equally because they are too fastidious to tolerate the fouling of their food. Great was the contempt of our Hunza

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MARRIAGE IN HUNZA

889 One day when we were visiting a wine-press, far below the old fort and its graveyards, I made friends with a dear little boy of five who seemed exceptionally active and intelligent, even in a country where all children are peculiarly alive and bright. A beautiful old woman joined us, her handsome face framed by two becoming silver plaits. "Tawálut must be your grandson," I ventured. "'Deed then and he's not," she retorted, "he's my great-grandson. His father was my favourite grandson, and when the poor wife died at this baby's birth, I took and suckled him myself"—a feat with which not many of our great-grandmothers could compete. But of course if you marry at sixteen, you may with luck be a great-grandmother by fifty. Still, it was a good effort, and the boy was an excellent witness to her vitality.

[162] The Burusho population is not large, ten thousand or so at most, and the ramification of well-remembered pedigrees— 147 the humblest can record his genealogy for an astounding number of generations back—brings it about that all families seem ultimately related to one another. It may be this racial purity, judiciously combined with avoidance of close in-breeding, that has produced a stock so markedly fit and healthy. Travelling up through Astor, Gilgit, and Nagir to Hunza, the strong contrast in physical fitness and general intelligence is apparent to the most casual observer; and anyone who knows the races of the Agency will engage a Hunza servant in preference to any other.

585 Marriages normally take place in winter when the people have leisure to give thought to new alliances. The solemn betrothal, presided over by a khalifa, is the effective part of the ceremony. It is usually performed in the bride's house in a semi-private gathering attended only by the members of the families concerned. We were most anxious to be allowed to see one, but by no means hopeful of securing the privilege, to which of course we had not the slightest claim. The servants promised to negotiate matters if possible, and at last Dádo brought us word one day that a girl-relation of Sagi's was about to be betrothed and her people were willing to invite us, but said: "We are poor folk, and our house is humble and we feel

zan. And it wasn't because I was smart. There obviously was a distinct difference and anyone could pick out a Hunzan from a Nagirwal or any of the other citizens thereabout. 124

Much has been said about the walking habits of the people of Hunza . . . the long distances, the climbs, their endurance and their sprightly gait. I have had little experience with their endurance, but of their gait I can speak with some degree of authority. They have the lightest, easiest walk or pace that I have seen anywhere in my life. They seem to glide or spring effortlessly. If any people on the face of the earth have learned to walk without wasting any energy, I believe the people of Hunza have learned that secret. That's the only way I can account for our guides, for example, being in exactly the same condition when they finished their day's travel as when they started. I fully realize that they are accustomed to doing this. On occasions at home I have walked 12 miles at one march—and enjoyed it—but I was tired and mighty glad to take a good rest when I reached my goal. 481 [147]

I cannot recall one occasion where I saw a Hunzan resting after a walk. I practically retraced every foot of my journey back and forth and also the side excursions, but I couldn't find one occasion on which the Hunzan men had to rest. They not only seemed, but actually were, totally imperturbable, nonchalant and at ease wherever they went. Their stride was livelier and lighter than anything I have ever seen. [147]

Furthermore they never slouched, whether walking, standing or sitting. No matter where you saw them, they held their heads erect and chests out. [516]

Now this is not an afterthought because I began my search and observations the moment I left Gilgit. They didn't walk—they seemed to float! I wish I knew their

181 in other countries distant from Hunza, would attach an aura of mystery or superhumanness to the people of Hunza, but the truth of the matter is that even in Pakistan the belief or the tale concerning the superiority of the Hunzan people also exists. In Karachi, when I mentioned I was going to Hunza or seeking to go to Hunza, ears pricked up quickly. They were interested, they were intrigued, for they knew and had heard tales of the prowess of the Hunzans.

A few weeks before I left home I learned that there was a Pakistani boy employed in Niagara-on-the-Lake and I made an attempt to contact him. My wife just about that time met the Pakistani lad and his wife at a social function and she told him that I wanted to see him and talk to him about Pakistan and about the people of Hunza. Then, when he heard that I intended to go to Hunza, he excitedly informed my wife and stressed that she be sure to tell me not to go because the roads in the mountains were terribly dangerous, that one could penetrate into that country only at the greatest of risk and danger and that many people had set out for Hunza and never been heard of again.

When my wife brought this tale to me, I was perturbed. I was worried and my wife was even more concerned. If a native of Pakistan, and not an illiterate, I want to remind you (this man was a technician), held these people in such awe and fear, you can see that the myth about the people of Hunza is universal.

114 147 It is further claimed that the people of Hunza have endurance that is unsurpassed by any other people on earth. I believe it was Eric Shipton, the famous mountain explorer, who said that the Hunzans had more endurance than even the Sherpa guides that are found on the borders of Nepal and Tibet. These Sherpas have long been considered the people with the greatest en-

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

durance and stamina known anywhere, and if Shipton says that the Hunzans had more endurance and stamina than these people, no higher tribute can be given.

It is my humble opinion that too much has been written about the people of Hunza by people who have never been there and know little or nothing about the actual conditions that prevail in that country. Then, too, many visitors spent most of their time taking pictures, viewing the scenery and dining at the Mir's and didn't pay much attention or learn anything about the actual living conditions of the people.

The people of Hunza have not in the least benefited by the visitors that have reached Hunza, and if future visits are discouraged, I believe there would be good cause for it.

Most of the diseases known to civilization are unknown in Hunza. I do not ask you to take my word for it but that is my report from consulting the resident doctor in Hunza, as well as a German woman doctor who visited Hunza.

It is further true that the Mir's wife, the Rani of Hunza, had her appendix removed and she took a trip to Rawalpindi to have it done. But in the first place she does not live according to Hunza standards and besides, it was probably stylish to have an appendix operation. On the other hand, if a good surgeon were let loose in Hunza for a few weeks, there's no doubt about it, he'd have hundreds of appendixes removed before he could be stopped.

Another important point that I wish to make at this time is that I paid my own way to and from Hunza. I had no financial backing. Therefore I am not committed to aid anyone or any product or radio station or newspaper. I have no one to fear and no one to please. I can afford to tell the truth.

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
Hunza

There 164
are, remember, no transportation facilities whatsoever, except the Mir's jeep which the citizens of Hunza don't [493] get a chance to use. There is no other wheeled vehicle in the entire country. Practically every step is a climb or a descent. So no one could really accuse me of exaggeration if I were bold enough to say that they're probably the most active and energetic people in creation. It could hardly be otherwise.

To illustrate another proof of their hardiness, all 147 along the trail we met people from Hunza walking barefoot—from young children to boys and young men and old men. While some wore shoes, most of them were [291] barefoot. They walked over sand, over gravel, over stones, over plain dirt roads without any misgivings.

I watched them with awe as they ran, walked and skipped over these exceedingly rough spots and I was convinced they must have exceptionally strong, sound. healthy feet and legs.

On a few occasions I watched the Hunzans digging [412] with a shovel. 'Tis done the ordinary natural way there —barefooted. That certainly proves, at least to me, that their feet are in wonderful condition. Most people in America can't dig worth a darn wearing heavy boots!

It is unqualifiedly a fact, in my humble opinion, that 164 the people of Hunza owe their splendid vital good health in part to these sound principles—their way of life, their food production and the way they prepare the fields for their crops—all accomplished in a natural normal way. Civilization may have many advantages—great discoveries have been made, machinery has been invented that does the work of many, many hands. In this modern machine age, a man need only work a couple of hours a day to supply himself with all the food, clothing and shelter that he can possibly use, but

744 processes are unknown and unused: chlorination, pasteurization, hydrogenation, inoculation, fluoridation.

262 The single most important food, as used by the people of Hunza, consists of dried apricots and whole ground grain mixed together to form a toddy or a gruel. This is actually drunk cold and is enjoyed by all members of the family. It is usually partaken of during the late afternoon or early evening.

Their other important foods consist of the following: potatoes, garlic, beans, peas, carrots, tomatoes and some leafy vegetables. In fruits, they have mulberries, apples, walnuts and a few plums, pears and cherries. Grapes are used chiefly for making wine.

They grow a fairly broad selection of grains: millet, wheat, barley, rye, buckwheat and a little rice. Lucerne [231] or alfalfa is generally used for cattle fodder.

[245] The Persian Walnut is the chief nut grown in the area. Almonds are raised, and their cultivation is increasing. A fair quantity of apricot kernels are used.

Ghee is used for baking and as a spread on their chapatties or bread—the oven-baked loaf. Sour milk, buttermilk and curd are a regular part of the diet.

Meat does not form an important part of the Hunzan way of life.

Most foods are consumed raw. The lack of wood or other heating materials probably accounts for the paucity of cooked foods in their culinary art.

147 There are practically no cases of overweight among the people of Hunza. The importance of this factor cannot be overestimated.

000 The path to health is a simple, easy-to-follow road. It is the most natural way in the world to the people of Hunza. However, to follow a similar path in America would involve complications, difficulties and many frustrations.

487 I am sure that a people who saw these caravans coming
177 and going could not be called isolated by any stretch of the imagination. They just like their little piece of paradise too well to leave it.

133 *Hunza empties into the Indus.* Two famed writers who should know better . . . or should I say, should have checked more closely . . . made the statement that the Hunza River flows into the Indus. Even a cursory glance at a map would show that the Hunza empties into the Gilgit and the Gilgit empties into the Indus.

585 *Mother-in-law taken along on honeymoon*—This bit of stupidity, or should I say absurdity, appeared in no less than two of the foremost publications in America.

Who ever heard of a honeymoon in Hunza? Not having a Niagara Falls, probably they'd go up and sit on top of Rakaposhi with the mother-in-law between them to cool their ardor.

When the Mir made this statement, he was joking, never believing for a moment that anyone would take such a broad joke as being factual.

481 *Hunzans walk* 60 *to* 100 *miles as though it were*
147 *nothing.* In fact, one author stated somewhere that the Hunzans could walk 60 miles easier than she could walk upstairs.

I will readily grant that I believe the Hunzan people are the world's best walkers and well they would have to be, because there just happens to be no other mode of locomotion. I'll even go further and say that all through my travels in that territory I did not once see a Hunzan man, or for that matter a Nagirwal, who appeared to be worn from the rugged walks and climbs. So it is clear that they have tremendous reserves of energy and stamina . . . but let's not go overboard!

486 *Anyone can visit Hunza.* Contrary to the assertion
114 made by one writer that anyone can get into Hunza, I

8:Clark N-5 (1948-1951) 1963
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Hunza

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beliefs about "the Healthy Hunzas."

Altogether, I was able to treat 5,680 medical cases—the country had no other dispensary—during my stay in Hunza. My daily group of patients did not suffer from many of the diseases common to our civilization. There were no true neurotics; no cases of stomach ulcers, appendicitis, or gout; only one case of cerebral hemorrhage, and but four cardiac cases. The few bad hearts had been damaged either by malarial anemia or by overexertion at high altitudes, as was the case with one man who had carried the Mir's piano on his back up twenty miles of mountain trail. On the other hand, my Hunza patients did have malaria. They also had at least two kinds of intestinal worms, and to see for the first time a man with *Ascaris*